A MOST EXCELENT AND FRVITFVL TREATISE, CALLED *PATERICKS PLACES*,

concerning the doctrine of Fayth, and the doctrine of the Law: which being knowen, you haue the pith of all Diuinitie.

With a briefe collection or exposition of a summe of *S. Pauls* doctrine touching iustification by Fayth, in Iesus Christ: which is the only marke to shoote at, and the only meanes to obtaine saluation.

Selected and reduced into this volume by *I. D.*

1598.

These things are written, that ye might beleeue that Iesus is the Christ, the sonne of God: and that in beleeuing ye might haue life through his name. Iohn. 20.

Reade diligently, Iudge soberly, and pray earnestly to God, for the true vnderstanding hereof.

AT LONDON
Printed by *William White* dwelling in Cow-lane neare Holborne Conduit, *and are there to be solde.* 1598.

TO THE GENTLE AND FRIENDLY READER.

LIKE as in a Garden, there grow diuers Hearbes and Flowers of sundry sortes, which do so amaze the beholders, as that they are in doubt which to make their choyce off: So the holy Scriptures are a plentifull Garden, being full replenished with all maner of heauenly comforts, and spirituall consolation for the soule of man, doth offer vnto vs many sweete flowers, and pleasant fruites; the chiefe whereof is (Fayth in Christ Iesus.) Our sauiour Christ, speaking of the nature and vertue of this Hearbe, sayth, *If ye had Fayth as much as is a grayne of Mustard-seede, and should say to this Mulberie-tree, Plucke thy selfe vp by the rootes, and plant thy selfe in the Sea, it shoulde obey you. Luk. 17. & Math. 17* And in an other place. *Whatsoeuer ye shall aske in prayer (if ye beleeue) ye shall receaue it. Math. 21.* And againe I say vnto you, *Whatsoeuer ye desire when ye pray, beleeue that ye shal haue it, & it shalbe done vnto you. Mark. 11.* And S. Paule saith, *The Scripture hath concluded all vnder sinne, that the Promise, by the fayth of Iesus Christ, should be geuen to them that beleeue.* And againe: *Before Fayth came, we were kept vnder the Law, and shut vp vnto the Promise, which should afterwardes be reuealed: wherfor the Law was our Scholemaister: for we are all the sonnes of God, by*

Luk. 17.
Math. 17.
Math. 21.
Mark. 11.

fayth in Christ Iesus. For all yee that are baptised into Christ, haue put on Christ. Galla.3. And S. Paule in the.10.to the Romans, speaking of the Israelites fayth, saith: *They being ignorant of the righteousnes of God, and going about to establish their owne righteousnes, haue not submitted them selues to the righteousnes of God.* For, saith he: *Christ is the ende of the Law for righteousnes vnto euery one that beleeueth.* And fayth further: *If thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeue in thine hart, that God rayſed him vp from the death, thou shalt be saued. For with the hart man beleeueth vnto righteousnes, and with the mouth man confesseth vnto saluation.* Therefore was it, that one being desirous to obtayne saluation, asked of the Apostles, *What must I do, that I may be saued?* Who answered: *Beleeue in the Lord Iesus Christ, and thou shalt be saued, and thine houshold. Act.16.* This is that Hearbe, the vertue wherof our sauiour Christ sheweth, saying: *Whosoeuer beleeued in him, should not perish, but haue eternall lyfe. Iohn.3.* Holy *Iob* in his affliction, feeling the strength and vertue of this Hearbe, did flie vnto Iesus, saying: *I haue heard of thee by the hearing of the eare: But now mine eye seeth thee. Iob.42.* The woman of *Samaria*, through the sweete sauour of this Hearbe, desired him, *to giue her of that water, that she might not thirst, neither come to the Well to draw. Iohn.4.* The operation and strength of this hearbe, enforced the woman that was a sinner, *to stand at the feete of Iesus, behinde him weepeing, and began to wash his feete with her teares, and did wipe them*

Rom.10.

Act.16.

Iohn.3.

Iob.42.

Iohn.4.

Luk.7.

them with the heares of her head, and kissed his feete, and annoynted them with oyntment. Luk.7. So also an other woman lifted vp her voice, and sayd vnto him, *Blessed is the wombe that bare thee, and the pappes which thou hast sucked. Luk.11.* And certaine men that were in the Shippe came to him, and worshypped him, saying: *Of a trueth thou art the Sonne of God. Math.14.* This caused *Symon Peter* to say, *Thou art the Christ, the sonne of the lyuing God. Mat.16.* The Centurion by the scent of this hearbe, was prouoked to sende vnto Iesus, beseeching him that he would come, and heale his seruant being sicke. And Iesus comming, being not farre from the house, the Centuryon sent his friendes to him, saying: *Lord trouble not thy selfe, for I am not worthy that thou shouldest come vnder my roufe: But say the worde, and my seruant shalbe whole. Luk.7.& Math.8.* This also caused a woman, *hauing a boxe of oyntment of Spicknard very costly, to breke the box, & to power it vpon his head. Mark.14.* And an other woman, who was troubled with a bloody Issue twelue yeeres, to say in her selfe: *If I may touch but his garment only, I shalbe whole. Math.9.* The Theife through this Fayth, sayd vnto Iesus, *Lord remember me when thou cõmest into thy kingdome. Luk.23.* Therfore as the Passion of Christ seruetb to none, but such as do beleeue: so neyther doth Fayth (as it is only a bare qualitie or action in mans minde) it selfe iustefie, vnles it be directed to the body of Christ crucified, as to her obiect, of whom she receaueth all her vertue. And therefore these two

Luk.11.
Math.14.
Math.16.
Luk.7
Math.8.
Mark.14.
Math.9.
Luk.23.

must alwayes ioyntly concurre and holde togeather, Fayth, & Christ Iesus, crucified. This Treatise following (gentle Reader) teacheth the vse, nature, and vertue of Fayth, in such abundant and excellent manner, as it were all one for me to cast a drop of water into the Sea, as to take vpon me to enlarge any matter therevpon: And yt I should, or could; I can but reiterate or repeate that which already hath been set downe. For the Booke doth so set foorth it selfe (as in my poore vnderstanding) needeth lytle helpe: sauing that some few wordes that were wrong placed, I haue amended, & some others I haue added, for the better explanation of the Authour: And I haue els folowed the former Coppie, with a briefe collection or exposition of a summe of *S. Paules* doctrine deliuered vpon the same, set foorth before (but lying hid as it were) in a great volume: which I haue also thought meete & very necessary, were put into a smaller volume, to the intent to be caried about with vs (as a flower or hearbe in our bosome) for our oftener remembraunce & instruction. This Hearbe being once knowen, it is sayd by the Authour, you haue the pith of al Diuinitie: written and set foorth by that learned, godly, and zelous Martire, M. *Patericke Hamelton*, being a Scottishman borne, and of the kings blood: who (as is set foorth in the booke of Martyrs) taught, and earnestly preached the trueth to the people, and refelled their abuses, constantly & stoutly susteining the quarrell of Gods Gospell, in the time of ignorance and blindnesse: Through which

which occasion (as is also there set foorth) he was cited to appeare before the Archbyshyp of *Sainct Andrew*, named *Iames Beton*, and his Colledge of Priestes, the first day of March *Ann.1527.* And the same day at after dinner in all haste, was had away to the fyer, and burned; the king then being but a childe, which made the Archbyshoppe more bolde. The which Treatise (gentle Reader) as I cannot commende vnto you in that measure, as it deserueth or requireth: So do I confesse in my selfe such want of habilitie, knowledge, and skill, as most vnworthy of al others, to set foorth so excellent a matter, of so high a nature or mysterie. But it pleaseth Almightie God by troubles and affliction, to bring his chyldren to the exercise of many of those vertues, that do belong to a Christian man; And in tribulation, Fayth is chiefly exercised, in considering the cause of Gods exercising of vs: and in beleeuing most assuredly the promises he hath made for our delyuerance. In which consideration, I hauing passed somtyme in my greeuous and sorrowfull troubles of aduersaries, I spent that time chiefly, in vnderstanding and collecting this Treatise folowing; which is able so to instruct, teach, and geue such heauenly lyght and comfort vnto vs (yf we be desirous and willing to seeke thereafter) as may vndoubtedly redounde to our euerlasting lyfe and saluation; as our sauiour Christ him selfe teacheth vs: *This is lyfe eternall, that they know thee to be the only true God, and whom thou hast sent, Iesus Christ. Iohn.17.* Vnto whom let *Iohn.17.*

vs still be praying incessantly, that it wil please him to lighten the darknes of our hartes & vnderstanding, and to encrease our Fayth and knowledge in his Sonne Iesus Christ, our onley Sauiour and Redeemer: which is the onely key & meanes for vs to attayne to the true knowledge and feelyng of this Fayth, whereby we may be found worthy to be numbred amongst those whom our Sauiour Christ prayeth for: *Father, I will that they whom thou hast geuen me, be with me euen where I am, that they may beholde my glory, which thou hast geuen me.* Iohn.17. Of the which his glory, as he hath power to make vs partakers: so, yf we lay all our Fayth, hope, and trust, vpon him, he wil then say vnto vs, as he sayd vnto the blind man, *Receaue thy sight, thy Fayth hath saued thee.* Luk.18. Farewell in him, whom we are all to follow and beleeue. Amen.

Iohn.17.

Luk.18.

Your welwiller in the Lord, and most vnworthy:

I. D.

This is a true or faythfull saying, and by all meanes worthy to be receaued, that Christ Iesus came into the worlde to saue sinners: of whom I am chiefe. 1.Tim.1.15.

A TREATISE OF CERTAINE COMMON PLACES, CALLED *PATERICKS* PLACES.

The doctrine of the Law.

THE Law is a doctrine that biddeth good, and forbiddeth euyll: as the Commaundementes do specifie, here folowing. What the Law is.

The Tenne Commaundements of God.

1 Thou shalt worshyp but one God.
2 Thou shalt make thee no Image to worshyp it.
3 Thou shalt not sweare by his name in vayne.
4 Thou shalt holde the Sabboth day holy.
5 Thou shalt honoure thy Father and thy Mother.
6 Thou shalt not kill.
7 Thou shalt not commit adulterie.
8 Thou shalt not steale.
9 Thou shalt not beare false witnesse.
10 Thou shalt not desire ought that belongeth to thy neighbour.

A deuision of the Cómandementes. *Exod. 20.*

All these Commaundemets are briefly comprised in these two here-vnder ensuing.

Thou shalt loue thy Lord God with all thine hart, with all thy soule, and with all thy minde. That is the first The loue of God, the loue of our neighbour.

Math. 22. first and great Commandement: The second is lyke vnto this, that is: Thou shalt loue thy neighbour as thy selfe. On these two Commandements hangeth all the Law and the Prophets.

Certayne godly and generall Propositions, proued by the Scripture.

The first Proposition.

The first Proposition. He that loueth God, loueth his neighbour also.

Probation. This Proposition is proued *1. Iohn. 4.* If a man say, I loue God, and yet hateth his brother, he is a lyer. He that loueth not his brother whom he hath seene, how can he loue God, whom he hath not seene?

1. Iohn. 4.

The second Proposition.

The seconde Proposition. He that loueth his neighbour as him selfe, keepeth all the Commandements of God.

Probation. This Proposition is proued *Math. 7. Rom. 13.* Whatsoeuer ye would that men should do to you, euen so do you to them: for this is the Law and the Prophets.

Math. 7.
Rom. 13.

He that loueth his neighbour, fulfilleth the Law. Thou shalt not commit adultrie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt not lust. &c. And if there be any other Commandement, it is comprehended in this saying: Loue thy neighbour as thy selfe. *Rom. 13.*

Rom. 13.

All the Law is fulfilled in one woyde, that is, Loue thy neighbour as thy selfe. *Gal. 5.*

Galla. 5.

Argument

Argument.

Bar- He that loueth his neighbour, keepeth all the Commandements of God. *Rom.13.*	Maior.
ba- He that loueth God, loueth his neighbour. *1.Joh.4.*	Minor.
ra. Ergo, He that loueth God, keepeth all the Commandements of God.	Conclus.

The thirde Proposition.

He that hath Fayth, loueth God.	The. 3. Proposition.
My Father loueth you, because you loue mee, and beleeue that I came from God. *Iohn.16.*	Probation. *Iohn.16.*

Argument.

Bar- He that keepeth the Commaundementes of God, hath the loue of God.	Maior.
ba- He that hath Fayth, keepeth the Commandements of God.	Minor.
ra. Ergo, He that hath Fayth, loueth God.	Conclus.

The fourth Proposition.

He that keepeth one Commandement of God, keepeth them all.	The. 4. Proposition.
This Proposition is confirmed *Heb.11.* It is vnpossible for a man without fayth to please God, that is, to keepe any one of Gods Commandementes, as he should do. Then whosoeuer keepeth any one Commandement, hath fayth.	Probation. *Heb.11.*

Argument.

Maior. *Bar-* He that hath Fayth, keepeth all the Commandements of God.

Minor. *ba-* He that keepeth any one Commaundement of God, hath fayth.

Conclus. *ra.* Ergo, He that keepeth one Commaundement keepeth them all.

The fifth Proposition.

The.5. Proposition. He that keepeth not all the Commandements of God, keepeth not one of them.

Argument.

The Law requireth perfect obedience. He that keepeth one Commandement of God, keepeth all.

Enthymema. Ergo, He that keepeth not all the Commandements of God, keepeth not one of them.

The sixth Proposition.

The.6. Proposition. It is not in our power, to keepe any one of the Commandements of God.

Argument.

Maior. *Ba-* It is vnposible to keepe any of the Commandements, without Grace.

Minor. *ro-* It is not in our power to attaine Grace.

Conclus. *co.* Ergo, It is not in our power, to keepe any of the Commandements of God.

And

And euen so may you reason concerning the holy Ghost and Fayth: forsomuch, as neither without them we are able to keepe any of the Commandements of God, neither yet be they in our power to attayne them: *Non est volentis, neq; currentis. &c. Rom. 9.* It is not in him that willeth, nor in him that runneth; But in God that sheweth mercie.

Fayth is the onely gyft of God.

Rom. 9.

The seuenth Proposition.

The Law was geuen vs, to shew our sinne.

The 7. Proposition.

By the Law commeth the knowledge of sinne. *Rom. 3.* I knew not what sinne meant, but thorow the Law: for I had not knowen what lust had meant, except the Law had sayd, Thou shalt not lust. Without the Law sinne was dead, that is, it mooued me not, neither wist I that it was sinne: which notwithstanding was sinne, and forbidden by the Lawe. *Rom. 7.*

The office of the Law.

Rom. 3.

Rom. 7.

The eight Proposition.

The Law biddeth vs do that thing which is vnpossible for vs.

The. 8. Proposition.

Argument.

Da- The keeping of the Commandements, is to vs vnpossible. — Maior.

ri- The Law commaundeth vs the keeping of the Commandements. — Minor.

i. Ergo, the Law commaundeth vs that which is vnpossible. — Conclus.

Obiection.

Obiection. But thou wilt say, Wherefore doth God bid vs do that which is impossible for vs?

Answere.

Answere. I answere, to make thee know that thou art but euyll, and that there is no remedy to saue thee in thine owne hand, and that thou mayest seeke remedie at some other: for the Law doth nothing els, but commaunde thee.

The Lawe ordeyned to bring vs to Christ.

The doctrine of the Gospell.

Luke.2. THE Gospell is as much to say in our tongue, as Good tidings, like as these be here vnder folowing, and such other, concerning the mercie of God in Christ Iesus, for the remission of our sinnes.

Iohn.4. Christ is the sauiour of the World.
Luke.2. Christ is the Sauiour.
Rom.5. Christ dyed for vs.
Rom.4. Christ dyed for our Sinnes.
1.Pet 2. Christ bought vs with his Blood.
Apoc 1. Christ washt vs with his Blood.
Galla.1. Christ offered him selfe for vs.
Esay 53. Christ bore our sinnes on his backe.
1.Tim.1. Christ came into the World to saue sinners.
1 Iohn.3. Christ came into this World, to take away our sinnes.
1.Tim.2. Christ was the price that was geuen for vs, & our sinnes.
Rom.8. Christ was made debtor for vs.
Collo.2. Christ hath payde our debt, for he dyed for vs.
1.Cor.7. Christ made satisfaction for vs, and our sinnes.

Christ

Christ is our Rightcousnesse. 1.Cor.1.
Christ is our Sanctification. 1.Cor.1.
Christ is our Redemption. Ephes.2.
Christ is our Peace.
Christ hath pacified our Heauenly father for vs. Rom.5.
Christ is one, and all his. 1.Cor.3.
Christ hath deliuered vs from the Law, from the Diuell, and from Hell. Collo.2.
The father of Heauen hath forgeuen vs our sinnes for Christes sake: or any such other like to the same, which declare vnto vs the mercie of God. 1.Iohn.1.

The nature and office of the Law *and of the Gospell.*

The Law sheweth vs our sinne. Rom.3.
The Gospell sheweth vs the remedie for it. Iohn.1.
The Law sheweth vs our Condemnation. Rom 7.
The Gospell sheweth vs our Redemption. Collo.1.
The Law is the worde of Ire. Rom.4.
The Gospell is the worde of Grace. Act.14.20.
The Law is the worde of threatning by cursing. Deut.27.
The Gospell is the worde of Comfort. Luk.2.
The Law is the worde of vnrest. Rom 7.
The Gospell is the worde of Peace. Ephes.6.

A disputation betweene the Law and the *Gospell: wherein is shewed the difference or contrariete betweene them both.*

The Law sayth, Pay thy dept.
The Gospell sayth, Christ hath payde it.
The Law sayth, thou art a sinner, dispayre, for thou art damned.

The contrary operation of the Law & of the Gospel.

The Gospell sayth, Thy sinnes are forgeuen thee, be of good comfort, for thou shalt be saued.

The Law sayth, Make amendes for thy sinnes.

The Gospell sayth, Christ hath made it for thee.

The Law sayth, the Father of heauen is angrie with thee.

The Gospell sayth, Christ hath pacified him with his blood.

The Law sayth, Where is thy righteousnes, goodnes, and satisfaction.

The Gospell sayth, Christ is thy righteousnes, thy goodnes, and satisfaction.

The Law sayth, thou art bounde and obliged to mee, to the Diuell, and to Hell.

The Gospell sayth, Christ hath deliuered thee from them all.

The doctrine of Fayth.

The doctrine of Fayth.

FAYTH, is to beleeue God, like as Abraham beleeued God, and it was imputed vnto him for righteousnes.

To beleeue God, is to beleeue his word, and to reckon it true that he sayth.

He that beleeueth not Gods worde, beleeueth not God him selfe.

He that beleeueth not Gods worde, he counteth him false and a lyer, and beleeueth not that he may and wyll fulfill his worde: and so he denyeth both the might of God, and God him selfe.

The ninth Proposition.

The. 9. Proposition.

Fayth is the gyft of God.

Argument

Argument.

Da-	Euery good thing is the gyft of God.	Maior.
ri-	Fayth is a good thing.	Minor.
i.	Ergo, Fayth is the gyft of God.	Conclus.

The tenth Proposition.

Fayth is not in our power. — The. 10. Proposition.

Argument.

Da-	The gyft of God is not in our power.	Maior.
ri-	Fayth is the gyft of God.	Minor.
i.	Ergo, Fayth is not in our power.	Conclus.

The eleuenth Proposition.

He that lacketh Fayth, can not please God. — The. 11. Proposition.

Without Fayth, it is impossible to please God. *Rom. 14.* — *Rom. 14.*

All that commeth not of Fayth, is sinne: for without Fayth, can no man please God. *Heb. 11.* — *Heb. 11.*

Induction.

He that lacketh Fayth, trusteth not God: He that trusteth not God, trusteth not his worde: He that trusteth not his worde, holdeth him false, and a lyer: He that holdeth him false, and a lyer, beleeueth not that he may do that he promiseth; and so denyeth he that he is God. — An Argument, or Induction.

Ergo *a primo ad vltimum*, He that lacketh Fayth, denyeth God. — Conclus.

If it were possible for any man to do al the good deedes that euer were done, either of men or Angels, yet being in this case, it is impossible for him to please God.

The twelfth Proposition.

The. 12. Proposition. All that is done in fayth, pleaseth God.

Psal. 33. Right is the word of God, and all his workes in fayth. *Psal. 33.*

Ier. 5. Lord thine eyes looke to fayth: that is as much to say, as, Lord thou delightest in Fayth. *Ier. 5.*

The thirteenth Proposition.

The. 13. Proposition. He that hath Fayth, bringeth foorth good fruite.

Argument.

Maior. *Da-* A good Tree bringeth foorth good fruite.

Minor. *ri-* He that hath Fayth, is a good Tree.

Conclus. *i.* Ergo, He that hath Fayth, bringeth foorth good fruite.

The fourteenth Proposition.

The. 14 Proposition. He that hath Fayth, and beleeueth God, can not displease God.

Induction.

Induction. He that hath Fayth, beleeueth God: He that beleeueth God, beleeueth his worde: He that beleeueth his worde, wotteth well that he is true and faythfull, and may not lye; knowing, that he both may and will fulfill his worde.

Ergo,

Ergo *a primo ad vltimum*, He that hath Fayth, can not displease God: neyther can any man do a greater honour to God, then to count him true. Conclus.

Obiection.

Thou wilt then say, that theft, murther, adultrie, and all vices please God. Obiection.

Answere.

Nay verely, for they can not be done in Fayth: for, a good Tree beareth good fruite. *Math 7.12.* Answere. *Math.7.12.*

The fiftenth Proposition.

Fayth is a certayntie, or assurednes. The 15. Proposition.

Fayth is a sure confidence of thinges which are hoped for, and a certayntie of thinges which are not seene. *Heb.11.* A definition of fayth. *Heb.11.*

The same spirite certifieth our spirite, that we are the children of God. *Rom.8.* *Rom.8.*

Moreouer, he that hath Fayth, wotteth well that God will fulfill his worde: whereby it appeareth that Fayth is a certayntie or assurednes.

A Man is instefied by Fayth onely.

Abraham beleeued in God, and it was imputed vnto him for righteousnes. *Rom. 4.* Iustification by faith only Rom.4

We suppose therfore, that a man is iustefied by Fayth, without the deedes of the Law. *Rom 3. Galla. 2.* *Rom.3.* *Galla.2.*

He that worketh not, but beleeueth on him that iustefieth the wicked, his Fayth is counted to him for righteousnes. *Rom.4.* *Rom.4.*

Aba.2. The iust man lyueth by his Fayth. *Aba.2. Rom.1.*

Rom.1. We wot that a man is not iustefied by the deedes of the Law, but by the fayth of Iesus Christ: and we beleeue in Iesus Christ, that we may be iustefied by the Fayth of Christ, and not by the deedes of the Law. *Gall.2.*

Galla.2.

What is the Fayth of Christ?

Fayth in Christ, what it is.

The Fayth of Christ, is to beleeue in him: that is, to beleeue his worde: and beleeue that he will helpe thee in all thy neede, and deliuer thee from sinne, and all euyll.

Thou wilt aske me, What worde?

I answere thee, The Gospell: which is,

Mark.16. He that beleeueth in Christ, shalbe saued. *Mark.16.*

Iohn.3. He that beleeueth the Sonne, hath euerlasting lyfe. *Iohn.3.*

Iohn.6. Verely I say vnto you, He that beleeueth in me, hath euerlasting lyfe. *Iohn.6.*

1.Iohn.5. This I write vnto you, that you beleeue on the Sonne of God, that ye may know, how that ye haue eternall lyfe. *1.Iohn.5.*

Iohn.20. *Thomas*, because thou hast seene mee, therefore hast thou beleeued: happie are they which haue not seene, and yet haue beleeued in mee. *Iohn.20.*

Act.10. All the Prophets to him beare witnes, that whosoeuer beleeueth in him, shall haue remission of their sinnes. *Act.10.*

Act.16. What must I doe, that I may be saued? The Apostles answered, Beleeue in the Lord Iesus Christ, and thou shalt be saued. *Act.16.*

Rom.10. If thou knowledge with thy mouth, that Iesus is the Lord: and beleeuest with thine hart, that God rayled

rayted him from death, thou shalt be safe. *Rom.10.*

He that beleeueth not in Christ, shalbe condemned. *Mark.16.* — *Mark.16.*

He that beleeueth not the Sonne, shall neuer see lyfe, but the ire of God bydeth vpon him. *Iohn.3.* — *Iohn.3.*

The holy Ghost shall reproue the worlde of sinne, because they beleeue not in mee. *Iohn.16.* — *Iohn.16.*

They that beleeue Iesus Christ, are the sonnes of God.

Ye are all the Sonnes of God, because ye beleeue in Iesus Christ. *1.Iohn.3.* — *1.Iohn.3.*

He that beleeueth that Christ is the Sonne of God, is safe. *Iohn.1.* — *Iohn.1.*

Peter sayd, Thou art Christ the Sonne of the lyuing God. Iesus answered, and sayd vnto him: Happy art thou *Symon*, the sonne of *Ionas*, for flesh and blood haue not opened to thee that, but my Father that is in heauen. *Math.16.* — *Math.16.*

We haue beleeued and know, that thou art Christ the Sonne of the lyuing God.

I beleeue that thou art Christ the Sonne of God, which should come into the worlde. *Iohn.11.* — *Iohn.11.*

These thinges are written, that ye might beleeue that Iesus is Christ, the Sonne of God: and that in beleeuing ye might haue lyfe. *Iohn.20.* — *Iohn.20.*

I beleeue that Iesus is the Sonne of God. *Act.8.* — *Act.8.*

The sixtenth Proposition.

He that beleeueth the Gospell, beleeueth God. — The.16 Proposition.

Argument.

Da- He that beleeueth Gods word, beleeueth God. — Maior.

ri- The Gospel is Gods worde. — Minor.

i. Ergo, he that beleeueth the Gospel, beleeueth God. — Conclus.

Iohn.4. To beleeue the Gospel, is this, That Christ is the Sauiour of the worlde. *Iohn.4.*

Luk.2. Christ is our Sauiour. *Luk.2.*

Heb.13. Christ bought vs with his blood. *Heb.13.1.Pet.1.Apo.5*

Apoc 1. Christ washed vs with his blood. *Apoc.1.*

Heb.9. Christ offered him selfe for vs. *Heb.9.*

1.Pet.2. Christ bore our sinnes on his backe, *1.Pet.2.*

The seuententh Proposition.

The.17.Proposition. He that beleeueth not the Gospell, beleeueth not God.

Argument.

Maior. *Fe-* He that beleeueth not Gods worde, beleeueth not God him selfe.

Minor. *ri-* The Gospel is Gods worde.

Conclus. *o.* Ergo, He that beleeueth not the Gospel, beleeueth not God him selfe: and conseqnenly, he that beleeueth not those thinges aboue written, and such lyke, beleeueth not God.

The eighttenth Proposition.

The.18. Proposition. He that beleeueth the Gospel, shalbe safe.

Mark.16. Go yee into all the worlde, and preach the Gospel vnto euery creature. He that beleeueth, and is baptised, shalbe saued: but he that beleeueth not, shalbe condemned. *Mark.16.*

A comparison betweene Fayth and Incredulitie.

A comparison betweene Fayth and Incredulitie

FAyth is the roote of all good.
Incredulitie is the roote of all euyll.

Fayth

Fayth maketh God and man friendes.
Incredulitie maketh them foes.
Fayth bryngeth God and man togeather.
Incredulitie sundereth them.
All that Fayth doth, pleaseth God.
All that Incredulitie doth, displeaseth God.
Fayth only maketh a man good and righteous.
Incredulitie only maketh him vniust and euyll.
Fayth maketh a man a member of Christ.
Incredulitie maketh him a member of the Diuell.
Fayth maketh a man the inheritour of heauen.
Incredulitie maketh him inheritour of hell.
Fayth maketh a man the seruant of God.
Incredulitie maketh him the seruant of the Diuell.
Fayth sheweth vs God to be a sweete Father.
Incredulitie sheweth him a tirrible Iudge.
Fayth holdeth styffe by the worde of God.
Incredulitie wauereth here and there.
Fayth counteth and holdeth God to be true.
Incredulitie holdeth him false and a lyer.
Fayth knoweth God.
Incredulitie knoweth him not
Fayth loueth both God, and his neighbour.
Incredulitie loueth neither of them.
Fayth onely saueth vs.
Incredulitie only condemneth vs.
Fayth extolleth God and his deedes.
Incredulitie extolleth her selfe and her owne deedes.

Of Hope.

HOpe is a trustie looking after the thing that is promised to come: As we hope after the euerlasting ioy which Christ hath promised vnto all that beleeue in him. What hope is

We should put our hope and trust in God alonely, and in no other thing.

Psal.118. It is good to trust in God, and not in man. *Psal.118.*

Pro.28. He that trusteth in his owne hart is a foole. *Pro.28.*

Psal.118. It is good to trust in God, and not in Princes. *Psal.118.*

Psal.115. They shalbe lyke vnto the Images which they make, and all that trust in them. *Psal.115.*

Pro.12. He that trusteth in his owne thoughtes, doth vngodly. *Pro.12.*

Jer.17. Cursed be he that trusteth in man. *Jer.17.*

1.Tim.6. Bid the rich men of this worlde, that they trust not in their vnstable riches, but that they trust in the lyuing God. *1.Tim.6.*

Luke.18. It is hard for them that trust in money, to enter into the kingdome of heanen. *Luk.18.*

Moreouer, we should trust in him onely, that may helpe vs: God onely may helpe vs, therefore we should trust in him only.

Psal.2. *Jer.17.* Well are they that trust in God: and woe to them that trust not in him. *Psal.2.Jer.17.*

Psal.14. *Eccles.34.* Well is that man that trusteth in God: for God shalbe his trust. *Psal.14.Eccle.34.*

Sap.3. He that trusteth in him, shall vnderstande the veritie. *Sap.3.*

Psal.5. They shall all reioyce that trust in thee. They shall euer be glad, and thou wilt defend them. *Psal.5.*

Of Charitie.

The rule of charitie. Charitie is the loue of thy neighbour. The rule of Charitie is this; Do, as thou wouldest be done to: For, Christ holdeth all alike, the rich, the poore, the friende

friende and the foe, the thankfull and vnthankfull, the kinsman and stranger.

A comparison betweene Fayth, Hope, and Charitie.

FAyth commeth of the worde of God, Hope commeth of Fayth, and Charitie springeth of them both.

Fayth beleeueth the worde, Hope trusteth after it that is promised by the worde, Charitie doth good vnto her neighbour, though the loue that it hath to God, and gladnes that is within her selfe.

Fayth looketh to God and his worde, Hope looketh vnto his gyft and rewarde, Charitie looketh on her neighbours profite.

Fayth receaueth God, Hope receaueth his rewarde, Charitie loueth her neighbour with a glad hart, and that without any respect of rewarde.

Fayth pertayneth to God onely, Hope to his rewarde, and Charitie to her neighbour.

A comparison betweene Fayth, Hobe, and Charitie.

The doctrine of Workes.

WEe beleeue that a man shalbe iustefied without workes. *Rom 3.*

No man is iustefied by the deedes of the Law, but by the Fayth of Iesus Christ: And we beleeue in Iesus Christ, that we may be iustefied by the Fayth of Christ, and not by the deedes of the Law: For, yf righteousnes come by the Law, then dyed Christ in vayne. *Galla. 2.*

That no man is iustefied by the Law, is manifest: For, a righteous man lyueth by his Fayth: but the Law is not of Fayth. *Galla. 3.*

Moreouer, sith it behoued Christ the maker of heauen

What good workes do, Rom. 3.

Galla. 2.

Galla. 3.

and earth, and all that is therein, to die for vs, we are compelled to graunt, that we were so farre drowned and sunken in sinne, that neither our deedes, nor all the treasures that euer God made, coulde haue holpen vs out of them. Therefore no deedes nor workes, may make vs righteous.

Workes do not make vs righteous.

No workes make vs vnrighteous.

An argument on the contrary sence.

If any euyll workes make vs vnrighteous, then the contrary workes should make vs righteous: But it is proued, that no workes can make vs righteous: Therefore no workes maketh vs vnrighteous.

Workes maketh vs neither good nor euill.

Works make vs neyther good nor euyll before God.

It is proued, that workes neither make vs righteous nor vnrighteous: Therefore no workes make vs either good or euill. For righteous and good are one thing, and vnrighteous and euill likewise one.

Good workes make not a good man, nor euyll workes an euyll man: But a good man bringeth forth good workes, and an euyll man euyll workes.

Good fruite maketh not the Tree good, nor euyll fruite the Tree euyll: But a good Tree beareth good fruite, and an euyll tree euyll fruite.

A good man can not do euyll workes, nor an euyll man good workes: for a good tree can not beare euyll fruite, nor an euyll tree good fruite.

A man is good ere he do good workes, and euyll ere he do euyll workes: for the tree is good ere it beare good fruite, and euyll ere it beare euyll fruite.

Euery

Euery man, and his workes, are eyther good or euyll.

Euery Tree and the fruite thereof, are eyther good or euyll: Either make ye the tree good, and the fruite good also: or els make the tree euyll, and the fruite of it likewise euyll. *Math.12.*

Good fruite is signe of a good tree, but not the cause thereof. Math.12.

A good man is knowen by his workes: for, a good man doth good workes, and an euyll man doth euyll workes: Ye shall know them by their fruite. For a good tree beareth good fruite, and an euyll tree euyll fruite. A man is likened to the tree, and his workes to the fruite of the tree.

A man likened to the tree, and his workes to the fruite. *Math.7.*

Beware of the false Prophets, which come to you in Sheepes clothing, but inwardly they are rauenyng Woolues: ye shal know them by their fruites. *Math.7.*

None of our workes eyther saue vs or condemne vs.

Obiection.

If workes make vs neither righteous nor vnrighteous, then thou wilt say, It maketh no matter what we do.

Answere.

I answere. If thou do euyll, it is a sure argument that thou art euyll, and wantest Fayth: If thou do good, it is an argument that thou art good, and hast Fayth. For a good tree beareth good fruite, and an euyll tree euyll fruite. Yet good fruite maketh not the tree good, nor euyll fruite the tree euyll: so that a man is good, ere he do good deedes, and euill, ere he do euill deedes.

The man is the Tree, his workes are the fruite.

Fayth maketh a good man.

FAyth maketh the good Tree, and Incredulitie the euill Tree: such a tree, such fruite: such a man, such workes. For all thinges that are done in Fayth, please God, and are good workes: and all that are done without Fayth, displease God, and are euyll workes.

To say that our workes do saue vs, is to deny that Christ is our sauiour.

Whosoeuer beleeueth, or thinketh to be saued by his workes, denyeth that Christ is his sauiour, that Christ dyed for him, and all thinges that pertayne to Christ: for how is he thy sauiour, if thou mightest saue thy selfe by thy workes? or whereto shoulde he dye for thee, if any workes might haue saued thee?

Christ to deliuer vs from death, dyed for vs.

What is this to say, Christ dyed for thee? Verely, that thou shouldest haue dyed perpetually: And Christ to deliuer thee from death, dyed for thee, and changed thy perpetuall death into his owne death: for thou madest the fault, and he suffered the payne, and that for the loue he had to thee before thou wast borne, when thou haddest done neither good nor euyll.

Christ hath payde our debt.

Now seeing he hath payde thy debt, thou needest not; neither canst thou pay it, but shouldest be damned, if his blood were not: But sith he was punished for thee, thou shalt not be punished.

Christ desireth no recompence, but thankfulnesse.

Finally, he hath deliuered thee from thy condemnation, and all euyll, and desireth nought of thee, but that thou wilt acknowledge what he hath done for thee, and beare it in minde: and that thou wouldest helpe other for his sake both in worde and deede, euen as he hath holpen thee, for nought, and without reward. O how ready woulde we be to helpe others, if we knewe his goodnes and gentlenes towardes vs. He is a good and gentle Lord: for he doth all for nought. Let vs, I beseech

seech you therefore, folow his footesteppes, whom all the worlde ought to prayse and worshyp. Amen.

He that thinketh to be saued by his workes, calleth him selfe Christ.

For he calleth him selfe the Sauiour, which pertayneth to Christ onely.

No sauiour but Christ onely.

What is a Sauiour, but he that saueth? And he saith, I saued my selfe: which is as much to say, as I am Christ; for Christ onely is the sauiour of the world.

We should do no good workes for the intent to get the inheritance of heauen, or remission of sinnes.

For whosoeuer beleeueth to get the inheritance of heauen, or remission of sinne through workes, he beleeueth not to get the same for Christes sake And they that beleeue not that their sinnes are forgeuen them, and that they shalbe saued for Christes sake, they beleeue not the Gospell: for the Gospell sayth, You shalbe saued for Christes sake: your sinnes are forgeuen for Christes sake.

No remission but in Christ

He that beleeueth not the Gospel, beleeueth not God. So it foloweth, that they which beleeue to be saued by their workes, or to get remission of their sinnes by their owne deedes, beleeue not God, but recount him as a lyer, and so vtterly deny him to be God.

Obiection.

Thou wilt say, Shall we then do no good deedes?

Answere.

Good workes not excluded to be left vndone, but not to iustefie vs when they are done.

I say not so: But I say, we should do no good works for the intent to get the inheritaunce of heauen, or remission of sinne. For if we beleeue to get the inheritance of heauen through good workes, then we beleeue not to get it through the promise of God. Or if we thinke to get remission of our sinnes by our deedes, then we beleeue not that they are forgeuen vs, and so we count God a lyer: For God sayth, Thou shalt haue the inheritance of heauen for my Sonnes sake: And you say, it is not so, but I will winne it through my workes. Thus you see I condemne not good deedes, but I condemne the false trust in any workes: for all the workes wherein a man putteth any confidence, are therewith poysoned, and become euill.

Not the doing of good workes, but the trusting in good workes condemned.

Wherefore thou must do good workes: But beware thou do them not to deserue any good through them, (for if thou do) thou receauest the good, not as the gyftes of God, but as debt to thee, and makest thy selfe fellow with God: because thou wilt take nothing of him, for nought: And what needeth he any thing of thine, which geueth all thinges, and is not the poorer.

We must doe good works, but not to merite thereby.

Therefore do nothing to him, but take of him, for he is a gentle Lord: and with a gladder will geueth vs all that we neede, then we can take it of him. If then we want ought, let vs wite our selues.

We must not thinke to win heauen by good workes.

Prease not therefore to the inheritaunce of heauen through presumption of thy good workes: for if thou do, thou countest thy selfe holy, and equall to God, because thou wilt take nothing of him for nought: And so shalt thou fall, as Lucifer fell, for his pride.

Certayne

Certayne briefe Notes or declarations *vpon the foresayd places.*

THis litle Treatise of M. *Patericks Places*, albeit in quantitie it be but short, yet in effect it comprehendeth matter able to fill large volumes, declaring to vs the true doctrine of the Law, of the Gospel, of Fayth, and of Workes, with the nature and properties; and also the difference of the same: which difference is thus to be vnderstanded. That in the cause of Saluation, and in the office of Iustefiyng, these are to be remoued and seperated a sunder, the Law from the Gospell, and Fayth from Workes; otherwyse in the person that is iustefied, and also in order of doctrine, they ought commonly to go necessarily togeather.

The Law and the Gospell how they are to be ioyned, and how to be seperated.

Therefore, wherfoeuer any question or doubt ryseth of Saluation, or our iustefying before God, there the Law, and all good workes, must be vtterly excluded and stande a part, that Grace may appeare free, the Promise simple, and that Fayth may stand alone: which Fayth alone (without Law or workes) worketh to euery man particularly his saluation, through meere promise, and the free grace of God. This word (particularly) I adde, for the particular certefiyng of euery mans hart priuatly and peculiarly, that beleeueth in Christ. For as the body of Christ is the cause efficient of the redemption of the whole worlde in generall, so is Fayth the instrumentall cause, by which euery man applyeth the sayd body of Christ crucified, particularly to his owne saluation: So that in the action and office of iustefication, both Law and workes here be vtterly secluded and exempted, as thinges haning nothing to do in this behalfe. The reason is

Grace free, Promise simple, Fayth alone.

Particularly.

this; for, seeing that all our Redemption vniuersally, springeth onely from the body of the Sonne of God crucified, there is nothiug that can stand vs in stead, but that onely, wherewith this body of Christ is apprehended. Now forasmuch as neither the Law, nor Workes, but Fayth onely, is the thing which apprehendeth the body and death of Christ; therefore Fayth only is that matter which iustefieth euery soule before God, through the strength of that obiect which it doth apprehende: For the obiect only of our Fayth, is the body of Christ; lyke as the brason Serpent was the obiect onely of the Israelites looking, and not of their hands working: by the strength of which obiect, through the promise of God, immediatly proceeded health to the beholders: So the body of Christ being the obiect of our Fayth, yeeldeth or striketh righteousnes to our soules; not through working, but in beleeuing onely.

Fayth is the onely instrumentall cause of euery mans particular saluetiõ

The body of Christ the obiect of our fayth.

Thus you see how Fayth, being the onely eye of our soule, standeth alone with her obiect, in case of iustefying: But yet neuertheles in the body she standeth not alone; for besides the eye, there be also hands to worke, feete to walke, eares to heare, and other members moe, euery one conuenient for the seruice of the body; and yet there is none of them all that can see, but the eye: So in a Christian mans lyfe, and in order of doctrine, there is the Law, there is Repentance, there is Hope, Charitie, and deedes of Charitie; all which in life and in doctrine are ioyned, and necessarily do concurre togeather: And yet in the action of iustefying, there is nothing els in man, that hath any part or place, but only Fayth, apprehending the obiect, which is, the body of Christ Iesus for vs crucified: In whom consisteth all the worthines and fulnes of our saluation, by Fayth; that is, by our apprehending

Fayth is only the eye of the soule which looketh to Christ.

hending and receauing of him, according as it is written *Iohn.1. Whosoeuer receaued him, he gaue them power to be made the sonnes of God, euen all such as beleeued in his name.&c.* Esay.53. *And this iust seruant of mine in the knowledge of him, shall iustefie many.&c.*

Iohn.1.

Esay.53.

Argument.

Da- Apprehending and receauing of Christ onely, maketh vs iustefied before God. *Iohn. 1.*

ri- Christ onely is apprehended and receaned by Fayth.

si. Ergo, Fayth onely maketh vs iustefied before God.

As many as receiued him, to them he gaue power. &c, Iohn.1. And he by the knowledge of him, shall iustifie many, &c. Esa.53.

Argument.

Ba- Iustification commeth onely by apprehending and receauing of Christ. *Esa 53.*

ro- The Law and Workes doe nothing pertaine to the apprehending of Christ.

co. Ergo, the Law and Workes pertaine nothing to Iustificatian.

Esa.53.

Argument.

Ce- Nothing which is vniust of it selfe, can iustifie vs before God, or helpe any thing to our iustifying.

sa- Euery worke we doe, is vniust before God. *Esa.64.*

re. Ergo, no worke that we doe, can iustifie vs before God, nor helpe any thing to our iustifiyng.

All our righteousnes is as fylthy cloths

Esa.64.

Argument.

Whē ye haue done all that is cōmanded you, say, We are vnprofitable seruants. Luk.17.

Ca- If workes coulde any thing further our iustification, then should our workes some thing profite vs before God.

me- No workes (do the best we can) do profite vs before God. *Luk.17.*

stres. Ergo, no workes that we do, can any thing further our iustification.

Argument.

Without me can ye do nothing. Ioh.15.

Ba- All that we can do with God, is only by Christ. *Iohn.15.*

ro- Our workes and merites be not Christes, neither any part of him.

co. Ergo, our workes and merites can doe nothing with God.

Argument.

The Law worketh anger. Rom.4.

Da- That which is the cause of condemnation, can not be the cause of iustification.

ri. The Law is the cause of condemnation. *Rom.4.*

Ergo, it is not the cause of iustification.

A Consequent.

Now are we quit and deliuered from the Law, being dead to that wherein we were once holden. Rom 7.

We are quit and deliuered from the Law. *Rom.7.*

Ergo, we are not quit and deliuered by the Law.

Forasmuch therefore as the trueth of the Scripture in expresse wordes, hath thus concluded our saluation in Fayth onely, we are inforced necessarily to exclude all other causes and meanes in our iustification, and to make

make this difference betweene the Law and the Gospell, betweene Fayth and Workes: affyrming with the Scripture and worde of God, that Law condemneth vs, our Workes do not auayle vs, and that Fayth in Christ onely iustifieth vs: And this difference and distinction ought diligently to be learned and retayned of all christians, especially in conflict of conscience, betweene the Law and the Gospel, Fayth & Workes, Grace and Merites, Promise and Condition, Gods free election and mans free will: So that the lyght of the free grace of God in our saluation, may appeare to all consciences, to the immortall glory of Gods holy name. Amen.

The order and differences *of places.*

The Gospel,	Fayth,	Grace,	Promise,	Gods free electiõ.	Antitheta
The Law,	Workes,	Merites,	Conditiõ	Mans free will.	

The difference and repugnance of these foresayde places being well noted and extended, it shall giue no small lighe to euery faythfull Christian, both to vnderstande the Scripture, to iudge in cases of conscience, and to reconcile such places in the olde and new Testament, as els may seeme to repunge, according to the rule of Augustine, saying, *Distingue tempora & conciliabis scripturas. &c.* Make distinction of times, and thou shalt reconcile the Scriptures. &c. Contrariwyse, where men be not perfectly in these places instructed, to discerne betweene the Law and the Gospel, betweene Fayth and Workes. &c. they can neuer rightly estable their mindes in the free promyses of Gods grace, but walke confusedly without order, in all matters

The Law to be discerned frõ the Gospel.

The ignorance and blindnes of the Popes Church.

ters of religion: examles whereof we haue too much in the Romish Church, who confounding these places togeather without distinction, folowing no methode, haue peruerted the true order of Christian doctrine, and haue obscured the sweete comfort and benefite of the Gospel of Christ, not knowing what the true vse of the Law, nor of the Gospel meaneth.

In the doctrine of the Law, three *thinges to be noted.*

The first poynt.

In the Law therefore, thee thinges are to be considered. First, what is the true vigor and strength of the Law: which is, to require full and perfect obedience of the whole man, not onely to restraine his outward actions, but also his inwarde motions and inclinations of will and affection, from the appetite of sinne: And therefore sayth *S. Paule,* The Law is spirituall, but I am carnall. &c. *Rom.7.* Whereupon riseth this proposition (that is) That it is not in our nature or power to fulfill the Law. Item, the Law commandeth that which is to vs vnpossible. &c.

Rom.7.

The strength of the Law.

The seconde poynt.

The seconde thing to be noted in the doctrine of the Law, is to consider the time and place of the Law, what they be, and how farre they extende. For as the surging Seas haue their bankes and barres to keepe them in: so the Law hath his times and limits, which it ought not to passe. If Christ had not come and suffered, the time and dominion of the Law had been euerlasting: but now, seeing Christ hath come, and hath dyed in his righteous flesh, the power of the Law against our sinfull flesh doth cease: for, the ende of the Law is Christ. *Rom. 10.* (that is) The death of Christes body is the death of the Law, to all that beleeue in him. So that whosoeuer repenteth their sinnes, and flie to the death and

Rom.10. The death of Christ is the death of the Law: that is, of the condemnation of the Law.

and passion of Christ, the condemnation and time of the Law to them is expired. Wherefore this is to be vnderstoode as a perpetuall rule in the Scripture, that the Law, with all his sentences and iudgements wherersoeuer they are written, eyther in the olde Testament or in the new, do euer include a priuie exception of repentance, and beliefe in Christ, to the which alwayes it geueth place, hauing there his ende, and can proceede no further, according as *S. Paule* doth say, The Law is our Scholemaister vntill Christ, that we might be iustified by Fayth. *Galla. 3.*

The time of th: Law, how long it lasteth. *Galla. 3.*

Moreouer, as the Law hath his time how long to reigne: so also it hath his proper place where to reigne. By the reigne of the Law, here is meant the condemnation of the Law. For as the time of the Law ceasseth, when the fayth of Christ in a true repenting hart beginneth: so hath the Law no place in such as be good and faythfull (that is) in sinners repenting and amending, but onely in them which be euyll and wicked. Euyll men here I call all such, which walking in sinful flesh, are not yet driuen by earnest repentance to flie to Christ for succourr. And therefore sayth *S. Paule*, To the iust man there is no Law set, but to the vniust and disobedient. &c. *1. Tim. 1.* By the iust man here is meant, not he which neuer had disease, but he who knowing his disease, seeketh out the phisition: and being cured, keepeth him selfe in health, as much as he may from any moe surfettes: Notwithstanding he shall neuer so keepe him selfe, but that his health (that is, his new obedience) shal alwayes remayne frayle and imperfect, and shall continually neede the Phisition. Where, by the way, these three thinges are to be noted: First, the sicknes it selfe. Second, the knowing of the sicknes. Thirde, the Phisition. The sicknes, is sinne. The knowing of the sicknes, is repentance, which the Law work-

The time of the Law ceasseth, when fayth beginneth.

1. Tim. 1.

1. The disease
2. The knowing of the disease.
3. The Phisition.

worketh. The Phisitian is Christ. And therefore, although in remission of our sinnes, Repentance is ioyned with Fayth, yet it is not the dignitie or worthines of repentance that causeth remission of sinnes, but only the worthines of Christ, whom Fayth onely apprehendeth, no more then the feeling of the disease is the cause of health, but onely the Phisition: for els, when a man is cast & condempned by the Law, it is not repentance that can saue or deserue lyfe: but if his pardon come, then is it the grace of the Prince, and not his repentance that saueth him.

Repentance is ioyned with fayth, yet it is no cause of salvation.

The thirde poynt to be considered in the doctrine of the Law, is this, That we marke well the ende and purpose why the Law is geuen: which is, not to bring vs to saluation, not to worke Gods fauoure, nor to make vs good, but rather to declare and conuince our wickednesse, and to make vs feele the danger thereof: to this ende and purpose, that we seeing our condemnation, and being in our selues confounded, may be dryuen thereby to haue our refuge in Christ the sonne of God, and to submit our selues to him, in whom onely is to be found our remedie, and in none other. And this ende of the Law discreetely ought to be pondered of all Christians: otherwyse they that consider not this ende and purpose of the Law, fall into manifolde errours and inconueniences.

The thirde poynt.

Inconueniences that rise in not knowing the true ende of the Law.

1 First, they peruert all order of doctrine.
2 They seeke that in the Law, which the Law can not giue.
3 They can not comfort them selues nor others.
4 They keepe mens soules in an vncertayne doubt and dubitation of their saluation.
5 They obscure the lyght of Gods grace.
6 They are vnkinde to Gods benefites.
7 They are iniurious to Christes passion, and enemies

mies to his Crosse.

8 They stoppe christian libertie.

9 They bereaue the Church (the Spouse of Christ) of her due comfort: as taking away the Sonne out of the worlde.

10 In all their doings they shoote to a wrong marke: For where Christ onely is set vp to be apprehended by our Fayth, and so freely to iustifie vs, they leauing this iustification by Fayth, set vp other markes, partly of the Law, partly of their owne deuising, for men to shoote at. And heere commeth in the manifest and manyfolde absurdities of the B. of Romes doctrine: which, as in a catalogue here folowetb.

Errours and absurdities of the Papistes, *touching the doctrine of the Law*, and of the Gospel.

1 They erroniously conceaue opinion of saluation in the Law: which onely is to be sought in the fayth of Christ, and in no other. They conceaue saluation in the law.

2 They erroniously do seeke Gods fauour by workes of the Law, not knowing that the Law, in this our corrupt nature, worketh onely the anger of God. *Rom. 3.* They seeke Gods fauoure by workes of the Law.

3 They erre also in this, That where the office of the Law is diuers, and contrary to the Gospel, they without any difference, confounde the one with the other, making the Gospel to be a Law, and Christ to be a Moses. The Law is geuen by Moses: Grace and verity by Iesus Christ Iohn. 1.

4 They erre in deuiding the Law vnskilfully into three partes: into the law Naturall, the law Morall, and the law Euangelicall. Law natural. Law morral. Law euangelical.

Precepts and counsels.

5 They erre againe, in deuiding the Law euangelicall into precepts & Counsels, making the precepts to serue for all men: the Counsels only to serue for them that be perfect.

Their teaching is of workes of the Law.

6 The chiefe substaunce of all their teaching and preaching, resteth vpon the workes of the law, as may appeare by their Religion, which wholly consisteth in mens merites, traditions, lawes, Canons decrees, and ceremonies.

The Law equall with the Gospel, or seclude the Gospel.

7 In the doctrine of saluation, of remission, and iustification, eyther they admixt the Law equall with the Gospel, or els cleane secluding the Gospel, they teach and preach the Law: so that litle mention is made of the fayth of Christ, or none at all.

Obedience in externe actions.

8 They erre in thinking, that the Law of God requireth nothing in vs vnder payne of damnation, but onely our obedience in externe actions: as for the inwarde affections and concupisence, they esteeme but light matters.

In mans power to fulfill the Law.

9 They not knowing the true nature and strength of the Law, do erroniously imagine, that it is in mans power to fulfill it.

Workes of perfection.

10 They erre in thinking not onely to be in mans power to keepe the Law of God, but also to performe more perfect workes, then be in Gods Law commaunded: And these they call the workes of perfection: and hereof rise the workes of Supercrogation, of Satisfaction, of Congruitie and Condignitie, to store vp the treasure house of the Popes Church by Indulgences, to be sold out to the people for money.

The state monasticall.

11 They erre in saying, that the state monasticall is more perfect, for keeping the counselles of the Gospel, then other states be, in keeping the Law of the Gospel.

The

12 The counsels of the Gospel they call the vowes of their religious men, as profounde Humilitie, perfect Chastitie, and wilfull Pouertie.

Vowes of their religious men.

13 They erre abhominably in equalling their lawes and constitutions with Gods law: and in saying, that mans law bindeth vnder payne of damnation, no lesse then Gods law.

Equalling Gods law with mans law.

14 They erre simply, in punishing the transgressors of their lawes more sharpely, then the transgressors of the law of God: as appeareth by their Inquisitions, and their Cannon law &c.

Their punishing of transgressors.

15 Finally, they erre most horribly in this, That where the free promise of God ascribeth our saluation only to our Fayth in Christ, excluding workes: They contrarily ascribe saluation onely, or principally, to workes and merites, excluding Fayth: Whereupon riseth the application of the sacrifice of the Masse, *Ex opere operato*, for the quicke and the deadtapplication of the merites of Christes passion in Bulles, application of the merites of all religious orders, & such other moe, specified more at large, &c.

They exclud fayth, and ascribe saluatiõ to workes & merites.

Here foloweth three Cautions to be obserued and auoyded, in the true vnderstanding of the Law.

FIrst, that we through the misunderstanding of the Scriptures, do not take the Law for the Gospel, nor the Gospel for the Law: but skilfully discerne & distinct the voyce of the one from the other. Many there be which reading the booke of the new Testament, doe take and vnderstande, whatsoeuer they see contayned in the sayd booke, to be onely and meerely the voyce

The fyrst Caution.

of the Gospel. And contrariwise, whatsoeuer is contayned in the compasse of the old Testament (that is) within the Law, Stories, Psalmes, & Prophets, to be only and meerely the worde and voyce of the Law; wherein many are deceaued: For the preaching of the Law and of the Gospel are mixed togeather in both the Testamentes, as well the olde as the new: Neither is the order of these two doctrines to be distincted by Bookes and leaues, but by the diuersitie of Gods spirite, speaking vnto vs. For sometimes in the olde Testament God doth comfort: as he comforted Adam, with the voyce of the Gospel. Sometimes also in the new Testament, he doth threaten and terrifie: as when Christ threatned the Pharises. In some places againe, Moses and the Prophets play the Euangelistes: in so much that Ierome doubteth whether he shoulde call Esay a Prophet or an Euangelist. In some places likewise, Christ and the Apostles supply the part of Moses. And as Christ him selfe vntill his death, was vnder the Law (which Law he came not to breake, but to fulfill:) So his Sermons made to the Iewes, for the most part, runne all vpon the perfect doctrine and workes of the Law: Shewing and teaching what we ought to do by the right law of Justice, and what danger insueth in not performing the same: All which places, though they be contayned in the booke of the new Testament, yet are they to be referred to the doctrine of the Law, euer hauing in them included a priuie exception of repentance and fayth in Christ Iesus: as in example, where Christ thus preached.

Math.5. Blessed be they that be pure of hart, for they shall see God. &c. *Math.5.*

Math.18. Except ye be made lyke these children, ye shall not enter. &c. *Math.18.*

Math.7. But he that doth the will of my Father, shall enter

into

into the kingdome of heauen. &c. *Math.7.*

The parable of the vnkind Seruant, iustly cast into prison for not forgiuing his felow. &c. *Math. 18.* *Math.18.*

The casting of the rich glutton into hel. &c. *Luk.16.* *Luk.16.*

He that denieth me here before men, I will deny him before my father. &c. *Luke.12.* *Luk.12.* with such other places of like condition: All these I say pertayning to the doctrine of the law, do euer include in them a secret exception of earnest repentance, and fayth in Christes precious blood: For eis Peter denied, and yet repented. Many Publicans and sinners were vnkind, vnmerciful, and hard harted to their fellow seruantes: and yet many of them repented, & by fayth were saued. &c. The grace of Christ Iesus worke in vs earnest repentance, and fayth in him vnfaigned. Amen.

Briefly, to know when the Law speaketh, and when the Gospel speaketh, and to discerne the voyce of the one from the voyce of the other, this may serue for a note: that when there is any morall worke commanded to be done, either for eschewing of punishment, or vpon promise of any reward temporall or eternall: eyther els when any promise is made with condition of any worke commanded in the Law, there is to be vnderstanded the voyce of the Law. Contrarily where the promise of lyfe and saluation is offered vnto vs freely without all our merites, and simply without any condition annexed of any Law either naturall, ceremonial, or morall: all these places, whether they be reade in the olde Testament, or in the new, are to be referred to the voyce & doctrine of the Gospel. And this promise of God freely made to vs by the merites of Iesus Christ, so long before prophecied to vs in the olde Testament, and afterwardes exhibited in the new Testament, and now requiring nothing but our fayth in the sonne of God, is called properly the voyce of the Gospel, and

When the Law speaketh and when the Gospel speaketh.

The promise of the Gospel is without condition.

differeth from the voyce of the Law in this, that it hath no condition adioyned of our meriting, but only respecteth the merites of Christ the sonne of God: By whose fayth only, we are promised of God to be saued, & iustified, according as we reade *Rom.3.* The righteousnes of God commeth by Fayth of Iesus Christ, in all, and vpon all that do beleeue. &c.

Rom. 3.

The seconde Caution.

The seconde Caution or danger to be auoyded is, that we now knowing how to discerne rightly betweene the Law & the Gospel, and hauing intelligence, not to mistake the one from the other, we must take heede againe, that we breake not the order betweene these two, taking & applying the Law, where the Gospel is to be applyed, either to our selues, or towardes others: For albeit the Law and the Gospel many times are to be ioyned togeather in order of doctrine, yet case may fal some times, that the Law must be vtterly sequestred from the Gospel: as when any person or persons do feele themselues with the maiestie of the Law, and iudgement of God, so terrified and oppressed, and with the burden of their sinnes ouerwayed and throwen downe into vtter discomfort, and almost euen to the pit of hell; as it happeneth many times to soft & timerous consciences, euen to Gods good seruants: when such mortified hartes do heare either in preaching or in reading, any such example, or place of the Scripture, which pertayneth to the law, let them thinke the same nothing to belong to them, no more then a mourning weede belongeth to a mariage feast: And therfore remouing vtterly out of their mindes all cogitation of the Law, of feare, of iudgement, and condemnation, let them onely set before their eyes the Gospel, the sweete comfort of Gods promises, free forgiuenes of sinnes in Christ, grace, redemption, liberty, reioycing, Psalmes, thankes, singing, and a paradice of spiritual iocunditie, & nothing els: thinking thus with them

The Gospel to whom it belongeth.

A mourning weede in a mariage feast

them selues, that the law hath done his office in them already, & now must needes geue rome to Christ the sonne of God, who is the Lord & maister, the fulfiller & also the finisher of the law: for, *the ende of the law is Christ. Rō. 10.*

Christ the fulfiller and the finisher of the Law. Rom. 10

The third danger to be auoyded is, that we do not vse or apply on the contrary side, the Gospel in steade of the Law: For as the other before was euen as much as to put on a mourning gowne in the feast of a mariage: so is this but euen to cast Pearles before Swine, wherein is a great abuse among many. For commonly it is seene, that these worldly Epicures, and secure Romanistes, to whom the doctrine of the law doth properly appertaine, doe receaue & apply to them selues most principally the sweete promises of the Gospel: and contrariwise, the other contrite & bruised hartes, to whom belongeth only the ioyfull tydinges of the Gospel, and not the Law, for the most part receaue & retaine to them selues the terrible voyce & sentences of the law: wherby it commeth to passe, that many do reioyce where they should mourne: And on the other side, many do feare and mourne, where they neede not. Wherefore to conclude, in priuate vse of life, let euery person discreetly discerne betweene the Law and the Gospel, and apply aptly to him selfe, that which he seeth conuenient.

The thirde Caution.

And againe, in publique order of doctrine, let euery discreete Preacher put a difference betweene the broken harts of the mourning sinners, & the vnrepentant worldlinges: and so conioyne both the Law with the Gospel, and the Gospel with the Law, that in throwing downe the wicked, euer he spare the weake harted: and againe, so spare the weake, that he do not encorage the vngodly. And thus much concerning the coniunction & difference betweene the Law and the Gospel, vpon the occasion of M. Patericks Places.

How to ioyne both the Law and the Gospel.

The ende of M. Patericks Places.

A BRIEFE COLLECTION OR EXPOSITION OF a summe of Sainct Paules doctrine *deliuered vpon the same: Of all* Christians to be obserued *and learned.*

As all men be transgressors by disobedience of one Adam (though they neuer touched the Apple) comming of his seede by nature: So all men be iustified by the obedience of one, which is Christ, though they did no righteousnes, being likewise borne of him by spirituall regeneration and faith.

All men condemned by one.

And therefore, as all men comming of Adam, be condemned originally, before they grow vp to commit any sinne against the Law: so all men be saued originally, being regenerated by Faith in Christ, before they begin to do any good worke of charitie, or any other good deede.

All men saued by one.

A true Christian knoweth nothing els, but Christ onely crucified: which is onely the obiect whereunto our Faith looketh.

A true christian defined.

Also, Sainct Paule cutting off, and excluding all glorie of mans deseruinges, stayeth onely vpon Gods promise, and vpon grace; not mens merites: vpon mercie, not mens labouring or running: vpon election and calling. &c.

Saluation by mercy onely, and not by merites.

He also admitteth no sacrifice for sinne, but the sacrifice of Christ alone, and that done once for all with blood: For without blood, there is no remission of sinne; which onely is applyed to vs by Faith, and by

One sacrifice for sinne, and no more. *Heb 9.*

nothing els. *Heb.9.*

He doth also declare vnto vs the vertue of the Crosse and Passion of Christ.

Ephe.1. By whose blood we haue redemption, and remission of our sinnes. *Ephe.1.*

Esa.53. By whose strypes we are made whole. *Esa.53.*
1.Pet.2. *1.Pet.2.*

Collo.1. By whose Crosse all thinges are pacified, both in heauen and earth. *Collo.1.*

Rom.5. By whose death we are reconciled *Rom.5.*

1.Timo.1. Who hath destroyed death, and brought lyfe to light. *1.Tim.1.*

Heb.2. Who by death, hath destroyed him, which had the power of death, that is, the Deuill, And hath deliuered them, which liued vnder feare of death all their lyfe in bondage. *Heb.2.*

Rom.5. By whose obedience we are made iust: By whose righteousnes we are iustified to lyfe. *Rom.5.*

Galla.3. By whose curse we are made blessed, and deliuered from the maladiction of the Law. *Galla.3.* with many other such like. &c.

Wherefore, whosoeuer studieth to be accepted with God, and to be founde righteous in his sight, let him learne diligently by the doctrine of Sainct Paule, to make a difference & a seperation, as farre as from heauen to the earth, betweene these two (that is) betweene the righteousnes of workes, and righteousnes of Fayth: And in any case beware he bring no other meanes for his iustification, or remission of his sinnes, but onely Fayth, apprehending the body or person of Christ Iesus crucified. For as there is no way into the house, but by the doore: so is there no comming to God, but by Christ alone; which is by Fayth. And as the mortall body, without bodely sustenance of bread and drinke, can not but perish: so the spirituall soule of man, hath no other refresh-

not obtain
meanes but
faith only

refreshing, but onely by Fayth in the body and blood of Christ, whereby to be saued. Saluation commeth onely by Fayth.

With this Fayth the idolatrous Gentiles apprehended Iesus Christ, and receiued thereby righteousnes.

Cornelius (the first baptised Roman) so soone as he heard Peter preach Christ, receaued straight way the holy Ghost.

Peter him selfe confessed: and for his confession had the keyes of heauen. *Math. 16.* *Math. 16.*

Zacheus receaued the person of Christ into his house: and withal, receaued saluation, both to him and his whole household. *Luk. 19.* *Luk. 19.*

What a sinner was Marie, which had no lesse in her then seauen Deuils: and yet because she set her hart and affection vpon that person, many sinnes were forgeuen her? *Luk. 7.* *Luk. 7.*

The righthand Thiefe, how farre was he from all workes of the Law? And yet by Fayth, entred he iustified into Paradice the same day with Christ. *Luk. 23.* *Luk. 23.*

In lyke maner, although the poore Publican came to the Church with lesse holinesse after the Law, yet went he home to his house more iustified, then the Pharise with all his workes: and all by reason of Fayth. *Luk. 18.* *Luk. 18.*

The parable of the Prodigall Sonne, which was lost, yet reuiued agayne. Also of the lost Groate, and of the lost Sheepe which went astray, and was founde againe: What do these declare? but that which is lost by the Law, to be recouered by Fayth and Grace. That which is lost by the Law, is recouered by Fayth. *Luk. 18.*

And how oft do we reade in the Gospel? Thy Fayth hath saued thee. &c *Math. 9.*

Iesus seeing their beliefe. &c. *Iohn. 14.*

He that beleeueth in mee, I will rayse him vp in the last day. &c. Beleeue also in mee. &c. *Iohn. 14.*

He that beleeueth in mee, hath euerlasting lyfe. &c. *Ioh. 15.*

Ioh.15. Without me ye can do nothing.&c. He that is in me.&c. He that loueth me. &c. He that heareth me.&c. He that abydeth in me.&c He that receaueth me.&c. Vnlesse ye eate my flesh, & drinke my blood.&c. That they may receaue remission of their sinnes by their fayth in me. &c. *Act.26.*

Act.10. To him all the Prophets giue witnes, that whosoeuer beleeueth in him, should haue remission of sinnes in his name. &c. *Act.10.*

Math.vlt. He that beleeueth, and is baptised. *Math.vlt.*

Iohn.14. He that beleeueth in mee, shall do the workes that I doe, and greater then these. &c.

The writings of S.Paule ful of the name of Christ Iesus.

And likewise in the writinges of S.Paule, how often do we heare the name of Christ, almost in euery third or fourth line, where he still repeateth: *In Christo Iesu, per Christum Iesum, per Iesum Christum dominũ nostrum.&c. Qui credunt in ipso.&c. Omnes qui credunt in eo.&c. Credentes illo in eum credentes illi, in nomen eius. In nomine Domini nostri Iesu Christi.&c.* Beleeue (sayth S.Paule to the Iaylor) in the Lord Iesus, and thou shalt be saued, and thy whole house &c. *Act.16.*

Act.16.

The personal cause of saluation.

The instrumental cause.

How Fayth iustifieth.

Thus then thou seest, as the Passion of Christ is only the efficient or personall cause immediate, of our saluation: so is Fayth onely the instrumentall or meane cause, that maketh the merites of Christ to vs auayleable. For as the Passion of Christ seruetb to none, but such as do beleeue: so neither doth Fayth (as it is only a bare qualitie or action in mans minde) it selfe iustifie, vnlesse it be directed to the body of Christ crucified, as to his obiect, of whom it receaueth all his vertue. And therefore these two must alwayes ioyntly concurre togeather, Fayth, and Christ Iesus crucified.

Example of the brasen Serpent.

As for example, When the Children of Israel were bid of Moses, to looke vp to the Brasen Serpent: neither coulde the Serpent haue helped them, except they had

had looked vp: nor yet their looking vpward haue profited them, vnlesse they had directed their eyes vpon the sayd Serpent, as the onely obiect set vp to the same purpose for them to beholde. So our Fayth in like case, directed to the body of Iesus our Sauiour, is onely the meanes whereby Christes merites are applyed vnto vs, and we now iustified before God: according to the doctrine of S. Paule, who in expresse wordes vesting to vs what this Fayth is, and how it iustifieth, sayth: If thou shalt confesse with thy mouth the Lord Iesus, and beleeue with thy hart, that God raised him from death, thou shalt be saued. &c. *Rom. 10.* Besides this, what action or qualitie soeuer is in man, either Hope, Charitie, or any other kinde of Fayth and beleeuing, be it neuer so true, except it apprehende this obiect (which is) the body of Christ the Sonne of God, it seruetb not to iustification: And that is the cause why we adde this particle (onely) to Fayth, and say, That Fayth onely in Christ iustifyeth vs, to exclude all other actions, qualities, gyftes, or workes of man, from the cause of iustifying: forsomuch as there is no other knowledge nor gyft geuen of God to man, be it neuer so excellent, that can stande before the iudgement of God to iustification, or whereunto any promyse of saluation is annexed, but onely this Fayth, looking vp to the brasen Serpent (that is) to the body of Christ Iesus for vs crucifyed.

Num. 21.

What Fayth is by S. Paule *Rom. 10.*

Fayth onely.

As for example: When the Turke sayth, That he beleeueth in one lyuing God, that made heauen & earth: his beliefe therein is true, yet it iustifieth him not, because it lacketh the right obiect: which is Christ. So when the Iew sayth, That he beleeueth in one God, maker of heauen and earth: and beleeueth also, the same God to be omnipotent, merciffull, iust, and true of promyse, and that he hath elected the seede of Abraham:

The Turkes Fayth.

The Iewes Fayth.

Abraham: True it is, that he belecueth, and yet all this serueth him not, because Christ the sonne of God is not ioyned withall. And though the sayd Iew should be neuer so deuout in his prayers, or charitable in alms, or precise in keeping the Law, and beleeued neuer so steadfastly that he is elect to be saued: yet he is neuer the nearer to saluation for all this, so long as his Fayth is not grounded vppon the head corner stone, which is the person and body of Christ Iesus, the true Sauiour. After like sort it may be sayd of the Papist, when he sayth, That he is baptised, and beleueth in the Father, the Sonne, and the holy Ghost, three persons and one God. And also confesseth, Iesus Christ to be the Sonne of God, which dyed for our sinnes, & rose agayne for our righteousnes. &c. His beliefe therein is true, and in deede woulde saue him, yf he did stay his saluation in his Fayth, and vpon Christ his Sauiour onely, according to the promyse and grace of God, and goe no further: But that he doth not. For neyther doth he admit Christ onely to be his perfect Sauiour, without the helpe of other Patrons, Heades, Aduocates, and Mediatours: nor yet permitteth his Fayth in Christ onely, to be the meanes of his iustifycation, but setteth vp other by meanes, as Hope, Charitie, sacrifice of the Masse, Confession, Pennance, Satisfaction, Merites and Pardons, supposing therby to worke his iustification before God, contrary to the worde of promise, to the Gospel of grace, and to the doctrine of S. Paule.

The Papistes Fayth.

Also Sainct Paule in the. 9. to the Romans wryting of this righteousnesse which commeth of Fayth, calleth it the righteousnesse of God, in these wordes, Whom God, sayth he, hath set vp for a propitiation by Fayth in his blood, whereby to make manifest the righteousnes which is of him selfe, in tollerating our

Rom. 9.

Rom. 3.

our sinnes. &c. *Rom.3.* By the which righteousnes, it is euident that Sainct Paule meaneth the righteousnes of Fayth, which almightie God now reuealeth and maketh manifest by preaching of the Gospel. While thou see yet more playnely this righteousnes of God, how it is taken in S. Paule, for the righteousnes of Fayth: and therfore is called the righteousnes of God, because it is imputed of God onely to Fayth, and not deserued of man. In the same Epistle to the Romans, and in the.3.chapt. aforesaid, his wordes be manifest, The righteouins of God(sayth he) is by fayth of Iesus Christ in all, and vpon all that do beleeue, &c.

The righteousnes of Fayth, why it is called Gods righteousnes.

Rom.3.

And thus much of the true causes of our iustificatino, after the doctrine of Sainct Paule: concerning which causes this distinction furthermore by the way is to be added, that as touching the originall causes of our saluation, which be diuers and sundry: some are externall and without vs, some are internall and within vs. Of the externall causes which are without vs, the first and principall is the Mercie and grace of God: Of this foloweth Predestination and Election, then commeth Vocation. The last and next cause to vs, is the Death and Bloodshed of Christ, wherebу we are redeemed: and all these be externall causes, because they are without vs. Of internall causes that be in man through the gyft of God, there is but one, and no moe in Scripture appoynted (That is) our Fayth in Christ: which is the gyft of God in vs. Besides this, there is no gyft of God geuen to man, no vertue, worke, merite, nor any thing els, that is any part or cause of our saluation, but onely this gyft of Fayth, to beleeue in Christ Iesus. And this is the cause why we holde, that Fayth onely iustifyeth: meanyng, that amongst all the workes, deedes, actions, labours, and opperations whatsoeuer man doth, or can doe, there is nothing

The causes of our saluation distincted.

Grace and mercy.

Election.

Vocation.

Christes passion.

Fayth in Christ.

The meaning & cause why fayth only iustifieth.

nothing in man that worketh saluation, but onely his Fayth, geuen to him of God, to beleeue in Christ his sonne: folowing therein the trade of Sainct Paules teaching, who in precise wordes so ascribeth iustification to Fayth, that he excludeth all other actions of man, and workes of the Law: And therefore in the same Epistle to the Romans, Sainct Paule reasonyng of the glory of Justifying, asketh this question, How this glory is excluded, whether by the Law, or workes: and concludeth no: ascribing only the glory thereof to the law of Fayth. And consequently vpon the same he inferreth, We holde that a man is iustified by Fayth, without the deedes of the Law.

Al workes of man excluded from the glory of iustifyng.

And how then can that be accompted for any part of our iustifycation, which Sainct Paule vtterly debarreth and excludeth in that behalfe. Of which like exclusiues and negatiues, the whole course of Sainct Paules doctrine is full, where he still concludeth, *Sine operibus, absque operibus legis, non ex operibus dei donum est, non ex operibus, sed secundum misericordiam ne quis glorietur.* Ephe. 2. *Non ex operibus Iusticiae que fecimus nos, sed secundum propositum suum et gratiam. &c.* Tit. 3. *Non secundum opera nostra. &c.* Tim. 2. That is to say, It is the gyft of God, not of workes, that no man should glory. &c. Not of the workes of righteousnes which we haue done, but of his owne mercie. &c. Not after our workes, but after his owne promyse and grace, which is geuen to vs. &c. Agayne, Galla. 2. *Non iustificatur homo ex operibus. &c.* That is, A man is not iustified by workes. &c. *Item, ei qui non operatur credenti autem in eum qui iustificat impium fides imputatur ad iustitiam. &c.* Rom. 4. To him that worketh not, but beleeueth in him which iustifieth the wicked, his fayth is imputed to righteousnes. &c. By these exclusiues and negatiues in Sainct Paules doctrine, what doth he

Ephe. 2.

Tit. 3.

Timo. 2.

Galla. 2.

Rom. 4.

The exclusiues and negatiues of S. Paule to be marked,

els meane, but vtterly to seclude all kinde of mans merites and workes of the Law, from the office and dignitie of iustifying. And although he expresseth not the worde (onely) yet vpon his exclusiues and negatiues, this exceptiue must needes be inferred. For in all logique, the consequent is necessarie and formall: as, one man is suffered to come into the house, and no person els is suffered to enter but one: *Ergo*, one man only, is suffered to enter into the house. And thus much concerning Fayth in Christ, proued to be the onely meane, or instrumentall, or conditionall cause of our Saluation, & no other besides the same alone, by the doctrine of S. Paule, taught to the ancient Romans.

Saint Paule after he hath thus established vs in certaintie of our Saluation, through Fayth in Christ, exhorteth vs vehemently and with all instance, to good workes, shewing the true vse and ende of good workes: (which is) First to shew our obedience and duetifull seruice (as we may) vnto God, who hath done so great thinges for vs. Secondly, to relieue our neighbours with our charitie and kindnes, as God hath been kinde to vs his enemies. Thirdly, to stirre vp others by our example, to prayse God, to imbrace the same Religion, and to do the like: For requisite it is, that as God hath beene so mercifull vnto vs, and gracious in eternall gyftes, we should be mercifull likewyse to other in temporall commodities. And seeing it hath pleased him of his fatherly goodnes (of our partes so little deserued) to call vs to so high a vocation, to giue the blood of his Sonne for vs, to forgiue vs al our sinnes, to delyuer vs from this present wicked worlde, to make vs citizens of heauen; yea, his children, more then seruants: lytle then can we doe, and well may he thinke those benefites yll bestowed, if we forgiue not our neighbours, and shew some thing agayne worthy that holy callyng, where-

The true vse and ende of good workes.

with he hath called vs, in mortifying our fleshly lustes here, and studying after heauenly thinges. And finally, if we being prouoked with such loue and kindnes, render not againe some loue for loue, some kindnes for kindnes, seeking how to walke in seruing him (so much as we may) in holinesse and righteousnesse all the dayes of our lyfe. And though our obedience shall alwayes be imperfect, do the best we can: yet reason would, that some obedience we should shew, as louing children, to such a louing father.

Good workes iustifie not, but folow the iustified.

And this is the cause why Sainct Paule is so vehement and vrgent, to call vpon good workes, not that workes should iustifie: but that we being iustified so mercifully and tenderly through his grace, should not abuse his grace in vayne, but endeuour our selues to our vtmost, to render our seruice agayne to him in such conuersation of lyfe, as may most make to his glory, and profite of our neighboure. And though the wordes of our Sauiour seeme in some places, to attribute to our obedience & charitie here in earth, great rewardes in heauen: That is, of his owne free grace & goodnes, so to impute small matters, for great desartes: And not for vs to clayme any meede thereby, or thanke at his hand, as by any worthynes of our doinges, no more then the Seruant when he commeth from the Plough, and seruing the Cattle in the fielde, seruetb first his Maister at home, and wayteth vpon his table: the Maister is not bound (sayth Christ) to thanke his Seruant therefore, and bid him sit downe; So you (sayth he) when you haue done that is commaunded you, say ye are vnprofitable Seruantes, ye haue done but what your bounden duetie was to doe. *Luk. 17.*

Luk. 17.

Agayne, here also is to be vnderstoode, that where such rewardes be ascribed vnto mens deedes, it is not for the worthynes of the deede it selfe, but for the Fayth

of

of the doer; which Fayth, maketh the worke to be good in Gods sight: For els, yf an Infidel should do the same worke that the Christian doth, it were nothing but meere sinne before God. In that therefore the Christian mans worke is accepted, be it neuer so small (as to giue a cup of colde water) the same is onely for his Faythes sake that doth it, and not for the worke which is done. Whereby againe we may learne, how Fayth onely doth iustifie a man, & that three maner of wayes. First, it iustifieth the person in making him accepted, and the childe of God by regeneration, before he begin to do any good worke.

Fayth iustifieth three maner of wayes.

Secondly, it iustifieth a man from sinne, in procuring remission and forgiuenes for the same.

Thirdly, it iustifieth the good deedes and workes of man, not onely in bringing forth good fruites, but also in making the same workes to be good and acceptable in the sight of God: which otherwise were impure, and execrable in his sight.

The office therefore of Fayth and Workes, is diuers, and must not be confounded. Fayth first goeth before, and regenerateth a man to God, and iustifyeth him in the sight of God, both in couering his sinne, and in making his good deedes acceptable to God, clyming vp to heauen, and there wrastling and pleading Christes merites with God, and his iudgement, for rightcousnes, for saluation, and for euerlasting life. Workes and Charitie folow Fayth, and are exercised here vpon earth, and glorieth onely before man, but not before God, in shewing forth obedience both to God and man: Further then this, our good workes do not reach, nor haue any ching to doe in the iudgement of God touching saluation. I speake of our good workes (as S. Paule speaketh Rom. 7. as they be ours, and imperfect: for els, if our workes could be perfect, according

The office of Fayth, & the office of the Law compared togeather

Rom. 7.

The workes of man be imperfect: and therefore haue nothing to do with iustification.

cording to the perfection of the Law, as Christ wrought them in the perfection of his flesh, then should we obtayne saluation by them: according as it is sayd, *Qui feceret ea, viuet in eis.* But now seeing the imbecilitie of our flesh can not attayne thereto, it followeth thereof, that all glory of iustifying is taken from our workes, and transferred onely to Fayth.

Certayne Principles, or generall Verities, and *infallible Rules of the Scripture, grounded* vpon the trueth of Gods worde, *in the argument of iustification.*

The first Principle.

Rom.5. AS sinne and death came originally by the disobedience of one, to all men of his generation by nature: So righteousnes and life, came originally by the obedience of one to all men, regenerated of him by Fayth and Baptisme. *Rom.5.*

The seconde Principle.

Gen.3. The Promise of God was freely geuen to our first Parentes without their deseruing, That the Seede of the woman should breake the Serpents head. *Gen.3.*

The thirde Principle.

Gen.12. Promyse was geuen freely to Abraham, before he deserued any thing: That in his Seede all nations should be blessed. *Gen.12.*

The fourth Principle.

Deut.4. To the worde of God, neither must we add nor take from it. *Deut.4.*

The

The fyft Principle.

He that doth the workes of the Law, ſhall liue therein. *Leuit.18. Galla.3.* — *Leuit.18. Galla.3.*

The ſixt Principle.

Accurſed is he which abideth not in euery thing that is written in the booke of the Law. *Deut.27. Galla.3.* — *Deut.27. Galla.3.*

The ſeuenth Principle.

God onely is to be worſhypped. *Deut.6. Luk.4.* — *Deut.6. Luk.4.*

The eight Principle.

All our righteouſnes is lyke a defyled cloth of a woman. *Eſa.64.* — *Eſa.64.*

The ninth Principle.

In all my holy Hill, they ſhall not kill nor ſlay, ſayth the Lord. *Eſa. 11.65.* — *Eſa.11.65.*

The tenth Principle.

God loueth mercie and obedience, more then ſacrifice. *Oſe.6. 1. King.15.* — *Oſe.6. 1.King.15.*

The eleuenth Principle.

The Law worketh anger, Condempneth, and openeth ſinne. *Rom. 3.* — *Rom.3.*

The twelfth Principle.

The ende of the Law is Chriſt, to righteouſnes, to euery one that beleeueth. *Rom.10.* — *Rom.10.*

The thirteenth Principle.

Whoſoeuer beleeueth, and is baptiſed, ſhalbe ſaued. *Math.vlt.* — *Math.vlt.*

The foureteenth Principle.

Galla.2. *Ephe.2.* A man is iustifyed by Fayth, without workes: freely by grace, not of our selues. *Galla.2. Ephe.2.*

The fyfteenth Principle.

Heb.9. There is no remission of sinnes without blood *Heb.9.*

The sixteenth Principle.

Rom.14. Whatsoeuer is not of Fayth, is sinne. *Rom. 14.*
Heb.11. Without Fayth, it is impossible to please God. *Heb.11.*

The seuenteenth Principle.

1.Timo.2. *1.Ioh.2.* One mediatoure betweene God and man, Christ Iesus. *1.Tim.2.* And he is the propiciation for our sinnes. *1.John.2.*

The eighteenth Principle.

Galla.5. Whosoeuer seeketh in the Law to be iustified, is fallen from grace. *Galla.5.*

The nineteenth Principle.

2.Cor.1. In Christ be all the Promyses of God *Est* and *Amen.* *2.Cor.1.*

The twentieth Principle.

Rom.13. Let euery soule be subiect to the superiour powers, geuing to Cesar that which is Cesars, and to God that which is Gods. *Rom.13.*

O Lord increase our Fayth.

FINIS.

A briefe repetition of

the times of the seuerall deathes of Christ *our Sauiour, and of his holy Apostles,* and the maner thereof, so neare as may be gathered.

IN the reigne of Tiberius, the Lord Iesus the Sonne of God our onely Sauiour, in the. xxxiiii. yeere of his age, which was the xviii. yeere of this Emperours reigne: by the malice of the Iewes he suffered his blessed death and passion, for the conquering of sinne, death, and Satan, the prince of this worlde, and rose agayne the thirde day: After whose blessed passion, resurrection, and ascention, Tiberius hauing receaued letters from Pontius Pilate of the doings of Christ, of his myracles, resurrection, and ascention into heauen: and how he was receaued of many as God, was him selfe also moued with beliefe of the same, & did conferre therof with the whole Senate of Rome to haue Christ adored as God: But they not agreeing thereunto, refused him, because (sayd they) that contrary to the law of the Romans he was consecrated for God, before the Senate of Rome had so decreed and appoynted him.

Mathew the Apostle and Euangelist.

MAthew, otherwyse named Leui, was first a Publicane, or Custome gatherer, and was made or chosen by Christ to be an Appostle, wrote his Gospel to the Iewes in the Hebrew tongue: who we reade was slayne with a Speare.

Marke *the Euangelist, and* Peters *disciple.*

MArke the Euangelist, and first Byshoppe of Allexandria, preached the Gospel in Egypt, and there drawen with ropes vnto the fyre, was burned, and after buried in a place called Bucolus, vnder the reigne of Traianns the Emperour: But some recorde that he dyed at Allexandria in the. viii. yeere of the reigne of Nero.

Luke *the Euangelist, and* Pauls *disciple.*

LVke the Euangelist, was sometime a Phisitian of Antiochia, and was Paules disciple and fellow in all his trauels. He lyued foure score and foure yeeres, and then dyed, and was buried at Constantinople.

Iohn *the Apostle and Euangelist.*

2 IOhn the Apostle and Euangelist, whom the Lord loued, the sonne of Zebedeus, and brother of Iames, was exiled by Domitianus into Pathmos: of whom diuers and sundry memorable actes be reported in sundry Chronicles. As first, how he was put into a vessell of boyling Oyle: and that he turned certayne peeces of Wood into Golde, and Stones by the Sea syde into Margarets, to satisfie the desire of two, whom he had before perswaded to renounce their riches: and after they repenting, that for worldly treasure they had lost heauen, for their sakes againe, he changed the same into their former substaunce. Also, how he rayled vp a Widow, and a young man from death to lyfe. How he dranke poyson, and it hurt him not: Raysing also

two

two to lyfe that were dead, by drinking the same before. These and such other myracles are witten of him. He dyed threescore yeeres after Christ, and was buried neare to the citie of Ephesus.

Peter *the Apostle.*

PEter the Apostle, the brother of Andrew, about the yeere of our Lord. 44. came to Rome to withstande Symon Magus, and there continued the space of. 25. yeeres, vntill the last yeere of Nero, which was the. 14. yeere of his reigne: of whom he was crucified, his head being downe, and his feete vpward, him selfe so requiring, because (sayd he) he was vnworthy to be crucified after the same forme and maner as the Lord was. And it is further recorded of him, That Symon Magus being then a great man with Nero, and his president and keeper of his lyfe, was required vpon a time to be present at the rayling vp of a certayne Noble young man in Rome of Neros kinred lately departed, whereas Peter also was desired to come to the reuiuing of the sayd Personage: but when Magus in the presence of Peter coulde not doe it, then Peter calling vpon the name of the Lord Jesus, did rayse him vp, and restored him to his mother: whereby the estimation of Symon Magus began greatly to decay, and to be detested in Rome. Not long after, the sayd Magus threatned the Romans that he would leaue the Citie, and in their sight flie away from them into heauen: So the day being appoynted, Magus taking his Wynges in the mount Capitolinus, began to flie into the ayre: but Peter by the power of the Lord Jesus, brought him downe with his wynges headlong to the ground: by the which fall his legges and ioyntes were broken, and he therupon dyed: Then Nero sorrowing for the death 3

of him, sought matter against Peter to put him to death: which when the people perceiued, they intreated Peter that he wouldde flie the Citie: Peter through their importunitie, at length perswaded, prepared him selfe to auoyde: But comming to the gate, he saw the Lord Christ come to meete him, to whom worshipping, sayd: Lord, Whyther dost thou goe? To whom he answered, and sayd, I come agayne to be crucified: By this, Peter perceiuing his suffering to be vnderstanded, returned backe into the Citie agayne, and so was he crucified in maner as is before declared. Moreouer, it is recorded of Peters wyfe, That Peter seeing his wyfe going to her martirdome, as he was yet hanging vpon the Crosse, was greatly ioyous and glad thereof, who crying to her with a loude voyce, and calling her by her name, bade her remember the Lord Iesus.

Paule *the Apostle.*

4 PAule the Apostle, which before was called Saule, after his great trauell and vnspeakable labours in promoting the Gospel of Christ, suffered also persecution vnder Nero, and was beheaded. Of whom it is written, that sentence of death being pronounced agaynst him, Nero sent two of his Esquiers, Ferega and Parthenius to bring him worde of his death: This done, the Souldiers came and led him out of the Citie to the place of execution: where he after his prayers made, gaue his necke to the sworde.

Iames *the Apostle.*

5 IAmes the Apostle of Christ, and brother of Iohn, in the time of Herode was beheaded. Of this Apostle it is written in storie of him, that when he was brought

brought to the tribunall seate: he that brought him, and was the cause of all his trouble, seeing him to be condemned, & that he should suffer death, as he went to the execution, he being moued therewith in hart and conscience, confessed him selfe also of his owne accorde to be a Christian: and so were they both led forth togeather, where in the way he desired of Iames to forgiue him, that he had done. After that Iames had a lytle pawsed with him vpon the matter, turning to him, Peace (sayth he) be to thee brother, and kissed him: and both were beheaded togeather.

Andrew *the Apostle.*

ANdrew the Apostle of our Lord and sauiour Christ, and brother to Peter, being conuersant in a Citie of Achaia, called Patris, through his diligent preaching, had brought many to the Fayth of Christ. Egeas the Gouernour knowing this, resorted thyther, to the intent he might constrayne as many as did beleeue Christ to be God, by the whole consent of the Senate, to do sacrifice vnto the Idols, and so giue deuine honoure to them. Andrew thinking good at the beginning to resist the wicked counsayle and doinges of Egeas, went vnto him, saying in this effect: That it behoued him that was Judge of men, first to know his Judge, which dwelleth in Heauen, and then to worshyp him being knowen: and so in worshypping the true God, to remoke his minde from false Gods, and blinde Idols. But the Preconsull esteeming these thinges to be as vayne, especially seeing the Iewes (as he sayd) had crucified Christ before: therefore charged and commaunded Andrew, not to teach and preach such thinges any more (or if he did) that he should be fastened to the Crosse with all speede. Andrew abyding in his former

mer mynde very constant, answered concerning the punishment which he threatned: He would not haue preached the honour and glory of the Crosse, if he had feared the death of the Crosse. Wherevpon, sentence of condempnation was pronounced, that Andrew teaching and enterprising a new sect, and taking away the religion of their goddes, ought to be crucified. Andrew comming to the place, and seeing a farer off the Crosse prepared, did change neither cullor nor countenance, but out of the abundance of his hart did speake, and sayd: O Crosse most welcome and long looked for, with a willing mynde ioyfully and desirously I come to thee, being Scholler of him which did hang on thee, because I haue been alwayes thy louer, and haue coueted to imbrace thee. So being crucified, he yeelded vp the Ghost.

Thomas *the Apostle.*

7 THomas the Apostle of our sauiour Iesus Christ, preached to the Parthians, Meds, and Persians: Also to the Germanes, Hiraconis, Bactris, and Magis. He suffered in Calamina a citie of Indea, being slayne with a Dart.

Bartholomew *the Apostle.*

8 BArtholomew the Apostle of our Lord and Sauiour Christ, preached to the Indians, and conuerted the Gospel (written by S. Mathew) into their tongue: where he continued a great space, doing many myracles: At last in Albania, a Citie of greater Armenia, after diuers persecutions, he was beaten downe with staues, then crucified: and after being excoriate, he was also beheaded.

Matthias

Matthias *the Apostle.*

MAtthias the Apostle of our Sauiour Christ, after he had preached to the Iewes, at length he was stoned and beheaded. Some do recorde, that he dyed in Ethiopia. 9

Philip *the Apostle.*

PHilip the Apostle of our Sauiour Christ, after he had much laboured among the barbarous nations, in preaching the worde of saluation to them: At last he suffered in Hirapolis, a citie of Phrigia, being there stoned to death & crucified: where also he was buried, and his daughters also with him. 10

Iudas, *called* Thaddeus, *the Apostle.*

IVdas, called Thaddeus, the Apostle of our Lord and Sauiour Christ, brother of Iames, preached to the Edessens, and to all Messopotamia: He was afterwardes slayne vnder Angarus, king of the Edessens in Berito. 11

Symon, *called* Zelous, *the Apostle.*

SYmon, called zelous, the Apostle of our Sauiour Christ, preached at Maritania, and in the countrie of Affricke, and in Britania. He was likewise crucified. 12

FINIS.

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